

LATTER DAY SAINTS SOUTHERN STAR

BUT THOUGH WE OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED. GAL. 1:8, 9

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SKETCH OF THE LIFE OF APOSTLE BRIGHAM YOUNG, JR.

BY APOSTLE MATHIAS F. COWLEY.

A son of the late President Brigham Young and Mary Ann Angell Young was born in Kirtland, Geauga county, Ohio, Dec. 13th, 1836. With his parents he removed to Missouri, and thence to Nauvoo, Illinois. In these states, though in childhood, he learned something of the hardships of persecution, and they have never been effaced from his memory. His father, as well known, was one of the first and greatest Apostles of the Church. His mother, too, was a noble type of womanhood, and a true, devoted Latter-day Saint. While in poverty and her husband on a mission to Great Britain, Elder Lorenzo (now President) Snow called upon Sister Young on the eve of his departure to fill a mission in Europe. He asked Sister Young what news from home he should convey to her husband. She answered, "Tell him we are about as well as other people, and though in straitened circumstances, temporarily speaking, we don't want to see him home until he has completed a good mission and has been honorably released." Before their children, the Church and the world this example of endurance and devotion to God and His cause did the parents of Apostle Brigham Young set all the days of their lives. Brigham was baptized by his father in the Mississippi river at Nauvoo, Ill., when 8 years of age.

He was exiled with his father and family from their home in Nauvoo in 1846. With his mother he remained in Winter Quarters until 1848, when they journeyed across the plains and reached Salt Lake Valley in September of that year. Brigham was then only 12 years of age, but he at once performed good service as a herd boy, working in the canyon and other manual labor. He was likewise a "minute man," keeping watch against the encroachment of hostile Indians. In

this capacity he participated in several dangerous expeditions. Nov. 15th, 1855, he took to wife Sister Catherine Curtis Spencer, daughter of Orson Spencer. At the approach of "Johnston's" army he did able work as a scout, suffering many



APOSTLE BRIGHAM YOUNG, JR.

hardships while in the mountains from inclement weather and overexertion in his duties. When one of the hand-cart companies crossing the plains were in distress Brother Brigham went as one of a relief party, and suffered such exposure and hardships that he was attacked with inflammatory rheumatism, from which he has suffered at various times ever since.

At the April Conference in 1861 he became a member of the Salt Lake Stake High Council. In 1862 he went East with Utah's delegate to Congress, Dr. J. M. Bernhisel. While in New York City he received a letter from his father requesting him to proceed as a missionary to Europe. He promptly complied and sailed for Liverpool, where he arrived July 26th, 1862. His labors were principally in London with Elder William C. Staines. He also visited Scandinavia and other parts of Europe. He sailed from Liverpool on his return home Sept. 1st, 1863. In 1864 he was again called to Europe, this time to associate with President Daniel H. Wells in the Presidency of the European Mission. Accompanied by his wife, Catherine, he reached Liverpool July 25th, 1864. He labored

in company with President Wells, looking after the interests of the Mission in all departments, until August, 1865, when he succeeded President Wells as the President of the Mission. During his administration he traveled extensively through the Continent, giving personal attention to the interests of the Church in Denmark, Sweden, Norway, Switzerland, France and Russia. By request of his father he returned home on a visit, sailing from Liverpool Sept. 19th, 1865, Apostle Orson Pratt taking charge of the Mission. A peculiar incident

occurred while crossing the Atlantic ocean. A terrible storm arose, threatening to sink the vessel. A portion of the rigging was torn down by the wind, and one man was washed overboard. A burly Irishman on board in the shape of a religious fanatic, attributed the cause of the storm to the fact that a "Jonah" was aboard the ship in the shape of a "Mormon" Elder. He

made a persistent demand of the captain that Elder Young be cast into the sea. He was so boisterous and persistent that at last the captain had to interfere and compel the Irishman to hold his peace. After a very rough journey by sea and land, Elder Young reached home Oct. 25th, 1865. In the spring of 1866 he returned to Europe, resumed the responsibilities of the Mission, and continued his labors until he sailed from Liverpool on his return home, June 29th, 1867. While absent he visited the World's Fair at Paris, France. Returning home, he left the Mission under the Presidency of Apostle Franklin D. Richards. While on his mission two of his children were born in England, Mabel and Joseph. The following year Elder Brigham Young, with his brother, Joseph A., acted as agents for their father (in sub-contracting), who had contracted to grade a great many miles of the Union Pacific Railway. Brother Young was also prominent in the Nauvoo Legion as a military man until its disorganization in 1870. In that capacity he displayed considerable talent, and did efficient service in the annual drills of the Territorial militia. Elder Young was previously ordained to the Apostleship, and was set apart as one of the Twelve Apostles Oct. 9th, 1868. From then to the present his chief and almost entire labors have been directly in the duties of his Apostleship. Subsequent to the decease of Apostle Ezra T. Benson he was called by President Young to preside over the affairs of the Church in Cache Valley. For this purpose he removed to Logan City and presided in Cache Valley until the Stake was organized in 1877. At the annual Conference held in April, 1873, Apostle Young was chosen one of the assistant five Counsellors to President Brigham Young, which place he filled until his father's death in 1877. During this period he spent much of his time in St. George, looking to the interests of the Church in Southern Utah. After his father's demise he was appointed one of the administrators of his estate. In settling the affairs of the estate he showed a just and amicable disposition, which elicited the confidence and respect of the Saints, as well as that of his father's family. For refusing to deliver certain Church property into the hands of the receiver, W. S. McCormick, he, with President John Taylor, George Q. Cannon and Albert Carrington, were adjudged guilty of contempt by Judge Boreman. Aug. 4th Apostle Young, with the two last named brethren, was sent to the penitentiary, where they remained until Aug. 28th, when they were liberated, the decision of Judge Boreman having been reversed by the Supreme Court of the Territory.

In 1881 Apostle Young went to Arizona, where he spent one year, returning in time to wait upon his noble mother in her dying moments. She departed this life at her home in Salt Lake City June 27th, 1882. Among the many positions of honor and trust held by Apostle Young, and always held with integrity to his sacred trust, he has served several terms in the Territorial Legislature. He has been East on several visits in the interests of the Church, as well as doing considerable missionary labor abroad. In more recent years his labors have been chiefly in the Stakes of Zion, quite extensively in Mexico, Arizona, New Mexico and Colorado, as well as Utah, laboring zealously with his brethren, the Twelve, in the many duties and responsibilities of their high calling. While visit-

ing the Yaqui Indians in Mexico he was stricken with yellow fever and brought nigh unto death, but was healed by the power of God. During the anti-Mormon crusade in Utah and surrounding Territories Apostle Young suffered, with many of his brethren, an exile from home. And again in 1890 he presided over the European Mission. He labored with zeal for the spread of the Gospel, possessing the love and confidence of the Elders throughout the Mission. He returned home in the spring of 1893 in time to take an active part in the dedication of the Temple of the Lord in Salt Lake City. Since then he has traveled extensively among the Stakes of Zion, assisting to regulate the affairs of the Church, and has been prominent in the councils of the Presidency and Apostleship of the Church. He stands today the fourth Apostle in the order of the Priesthood, Presidents Snow, George Q. Cannon and Joseph F. Smith being his seniors, but they constituting the Presidency of the Church, leaves Apostle Brigham Young the presiding officer in the Quorum of the Twelve. Apostle Brigham Young is a social, unassuming, humble and pleasant man, and from the nature of his disposition is most beloved and appreciated by those who know him best. As a fitting conclusion of this very brief and incomplete sketch of his life, we subjoin the following quotation from the gifted pen of Sister Susan Young Gates, a beloved and devoted sister of Apostle Brigham Young:

"Brigham Young is a noble representative of his father's family. His gentle wisdom, his merry heart, and his integrity and truth are known to all the Saints. No matter what may be his troubles, he does not impose them upon his friends. He has naught but contempt for all forms of hypocrisy or deceit. His own life and soul is a clear, open book, and he would not gain the whole world were it to be secured through policy or subterfuge. A wide stream of bubbling gaiety flows through much of his life. All who know him, even in the least, are well aware of this trait in his character. Yet, well as he loves a joke, he cannot tolerate anything savoring of irreverence or mockery. His wrath is rare, but so much the more to be dreaded. Woe to the doer or speaker of anything which might savor of the betrayal of the Priesthood when Brigham Young is nigh! One of his most notable traits is an innate modesty, which is almost extreme when he estimates his own worth and character. Ask him for the facts of his life and he will innocently ignore that you are asking about himself, and will give you leaf after leaf from the life of his beloved father, or others of his friends and associates. He must be often reminded that it is his life that you are seeking to know about. He will assure you that he is the least worthy of his exalted position of any in his Quorum, and your silent comment thereon is, 'He that is least among you the same shall be greatest.' Today Apostle Young has the same genial tone of voice, the same youthful spirit, and the same quiet wisdom that have been so prominent in his character from boyhood. Those who know him best honor and revere him most. May his useful life be prolonged many years upon the earth."

Wilt thou seal up the avenues of ill?
Pay every debt as if God wrote the bill!
—Emerson.

Force is no argument.—John Bright.

GLEANINGS.

I have found joy in reading the testimonies and experiences of my fellow-Saints in the South, and I take pleasure in writing a brief testimony for my brethren and sisters to read. The testimonies of others have given me added testimony, and I trust that mine will in like manner strengthen and increase their faith in the Lord and hope of salvation.

My home is in Tipton county, Tennessee, and I have been a member of the Church of Jesus Christ of Latter-day Saints some five months. I have witnessed the fulfillment of Christ's words where he says, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.) I have obeyed the will of God, and in consequence thereof I have received a testimony of the truth, so that I can now say, "I know it is the power of God unto salvation."

There were no Saints in this county when the Elders came, and in the month of June last Sister Waldron and myself led the way, being the first to be immersed for the remission of sins in this county, at the hands of a duly authorized servant of God, at least of late years. Since our acceptance fifteen others have been led in the right way, so that we know "Zion is growing! Zion is growing!"

I rejoice in the Gospel of salvation, and pray for the success and final triumph of truth and righteousness. I have my trials, but by the help of the Lord I will strive to endure to the end.
Your sister, Mrs. Fannie Smith.

THE BEAUTIES OF NATURE.

BY W. HAMPTON MAYO.

Written for The Southern Star.

To look upon the forest,
With its many sparkling rills,
And to view the grassy meadows
And the grand old ancient hills.

Just to see the leafy woodland,
With her green and lofty bowers,
Can we tell the varied species
Of the grasses, birds and flowers?

Oh, how beautiful the creation,
All its scenes our hearts to cheer,
When our minds are overlaid
With affliction, toil and care!

There's one star whose light is shining,
That some cold heart it may warm,
With the honest it is pleading
Southern Star, Millennial Dawn!

Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, "The Pacific Express," will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers. Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

The time of the present Portland train, "The Overland Limited," leaving Kansas City 6:40 p. m., will be reduced 2 hours and 45 minutes between Granger and Portland.

Only 69 hours Kansas City to Portland.

Palace Sleeping Cars, Dining Car Service, Buffet Cars, Chair Cars.

For time tables, folders, illustrated books, pamphlets descriptive of the territory traversed, address J. F. Aglar, general agent, St. Louis, Mo.

And when with envy Time transported
Shall think to rob us of our joys,
You'll in your girls again be courted,
And I'll go wooing in my boys.
—Thomas Percy.

THE WORD OF WISDOM.

If you will kindly spare a little space in your valuable paper for me, I shall be pleased to relate an experience which will doubtless be of interest and benefit to readers of the Star.

Before and after the Elders first visited us I was addicted to the uses of tobacco and coffee—in fact, I was a slave to the former. In lonely hours, the poison weed, I believed, was my best companion; in times of trouble and worry, my best comforter. In fact, it had become so much a part of my life that it seemed impossible to do without it. The Elders taught me the evil of its use; but still I could not realize the evils of using it, nor did I see any wrong in it.

I was convinced of the truthfulness of the Gospel as taught by the so-called "Mormon" Elders, and was baptized; but still I did not see the evil of the tobacco habit, always declaring it to be too good a friend to desert, until one memorable Sabbath morning, while fasting, I retired to a secluded spot in the woods and petitioned our Father above to guide me right, to teach me my duty, and to help me live a godly life. After finishing my prayer I was walking slowly in deep meditation, when suddenly a deep impression came to me, and seemed much as if a voice speaking, which said, "It is best for you to quit tobacco." I stopped, being very amazed, and looked around as if to see who spoke to me; but no one was in sight. I realized the nature of the warning; but I said to myself, as if in argument to the voice, "My tobacco is my comfort, my happiness, and my greatest luxury. I inhaled it with almost my first breath; I have loved and used it from infancy; and now, after fifty-seven years, is it necessary for me to reform?"

This argument seemed a consolation, and I was about to forget the event, when the same impression returned even stronger than ever. The same argument was again used as before, and again my memory was about to lose the event, when the same impression roused me with the same warning as at first, and adding that blessings greater than I had ever dreamed would be given me, providing I would obey.

I had just taken a chew of the forbidden weed; but upon receiving the third admonition I cast it from me, fully determined to obey the prompting.

My faith, however, was very weak, and the struggle to keep my resolve was hard, and to add to the trial the absence of my "comforter" caused me to become despondent and gloomy. I continued thus until the following Tuesday, when the same voice brought consolation to my troubled soul, and repeated the promise that through faithfulness those greater blessings would be realized—blessings that I could not receive while using the filthy weed.

I now felt like a new being, and rejoiced at the victory I had gained, and I soon realized the evil of indulging in the use of the poisonous plant; but above all I felt a greater flow of the Spirit of God and saw more clearly the beauties of the Gospel.

Shortly after, while attending a Conference, I was ordained to the Priesthood, and the blessings of God multiplied, until now I fully understand the necessity of repenting of those evil habits. Today I am proud to say that I am obeying the word of wisdom as near as I understand it.

And now, after being so favored with the blessings of God, allow me to testify to all that the use of tobacco as prac-

ticed in its various and filthy forms, is displeasing in the sight of God, and will deprive those who claim to be Saints and use it, from receiving many great blessings, and will drive from us, to a greater or less degree, the Holy Spirit.

Liquor, tobacco, coffee and tea are weapons used by Satan to keep the Saints from the blessings which belong to the faithful Latter-day Saints.

Dear reader, which do you think I enjoy best today, the presence of the Comforter from above or my former consolation (?) I can only answer, All the pleasures of this earth, with its wealth, pomp and show, would not induce me to exchange my present joys for those of former days.

Hoping these lines will be of benefit to others and a strength to those who may read them, I remain sincerely your brother in Christ,
E. J. Callihan.

THE BLESSINGS OF GOD.

Thinking a few lines from this part of the Lord's vineyard will be of some interest to the many readers of the Star, we thought we would let you know how the Lord is blessing us in our labors. I met Elder Morgan J. Rich in Giles county, at Mountain Lake. He had been sent by President Olson to take charge of a Conference that was to be held at that place on the 8th and 9th of September, in connection with Elders Fletcher, Larson, Gooch and Miller. We obtained a beautiful grove, and then we all went to work and placed seats under the trees and made a pleasant place to hold our Conference. All of the Elders spoke under the influence of the Holy Ghost. Hundreds of people listened to the inspired words that were uttered by the Elders.

Elders Gooch and Miller, baptized five members a few days after our Conference. Elder Rich and myself then went to Haran and held an interesting Conference at that place on the 22d and 23d. Elders Gooch, Miller and Peterson were with us, Elder Rich taking charge. From Haran Elder Rich and I went up in Bedford county to visit the Saints. We arrived at Montvale on the 16th of October. We found a number of good Saints and a good Sunday School. All the Saints were pleased to meet the Elders once more. The people up in the mountains were anxious for us to hold meetings. We gave out a week's meeting and held them at private houses and out in the groves. We had hundreds of people out to listen to the Gospel plan.

The people insisted on us remaining over another week so we gave out another week's meetings. The Methodists were trying to hold meetings, but they were a failure. Nine-tenths of the people were out to listen to the true servants of God. We baptized six Methodists—and they are an honor to the Church they have become affiliated with. One of the members we baptized was a blind lady over 60 years old, and sick in bed. Her little home was, or is, located high in the mountains, and her name is Mary Dooley. We gave out in one of our meetings that we would baptize her on the following day. The Methodist preacher gave out in his meeting that she would never be baptized by a Mormon Elder. At the time appointed the good Saints fitted up a litter, put some quilts and pillows on it, and marched down the mountain single file and laid the blind lady down by the water's edge. We sang and dedicated the waters, and then grandma was assisted in and Elder M. J. Rich baptized her. When she came up out of the

water she looked like a new woman, and thanked the Lord that she had embraced the true plan of salvation.

We will never forget that solemn occasion, when they brought the blind lady to the water's edge. It would remind you of a funeral procession. It brought tears to the eyes of many. One good Christian woman wished that the poor blind lady would drop dead before we could baptize her. But in the place of dropping dead, she was born again. The ministers did all they could to prevent grandma from being baptized. Before we left we strengthened the branch by putting in a President and a teacher and Deacon. The Spirit of the Lord was manifest to a great extent in all of our meetings and at our baptisms. We were only reaping the fruits of other good Elders, and we hope that someone may reap the fruits of our labors. With best wishes to all at the Office, we remain your brethren,
F. H. SNOW.
MORGAN RICH.

THE DEAD.

Sister M. P. Cobia, the affectionate and loving wife of Brother W. N. Cobia, was called to answer the summons of death Oct. 21st, 1900.

The deceased was born Oct. 22d, 1860, and became a member of the Church Sept. 17th, 1892, and since that time she has lived the life of a Latter-day Saint.

Her door was always open to the Elders, to whom she gave the best she had. Her husband and twelve children survive her and mourn her loss. We extend our heartfelt sympathies and pray God to give them comfort by His Holy Spirit.

Mrs. Susan Taylor died at her home in Secanto, Florida, Oct. 5th, 1900. She was not a Latter-day Saint, but was a true, devoted friend to the Elders, and was ever willing to minister to their wants when opportunity offered her this privilege. She was laid to rest in the Secanto cemetery by the side of her only son, who preceded her some nineteen years. Her many friends, two daughters and a loving husband mourn the loss of a good, earnest soul in the demise of Mrs. Susan Taylor.

DEATH NOTICE.

"There is a reaper whose name is death—
And with his sickle keen—
He reaps the bearded grain at a breath,
And the flowers that grow between."

These beautiful and expressive lines come forcibly to mind as we chronicle the sad news of the passing of another of those valiant spirits who only needed to hear the Gospel's glad message to be convinced of its truthfulness. Sister Louisiana Starling departed this life Aug. 12th, 1900, after a brief illness, leaving a husband and a large family of children, besides hosts of friends, to mourn her departure. She was baptized May 30th, 1894, was a true Latter-day Saint, and died in full hope of a glorious resurrection. Of such we say, "Oh, death, where is thy sting? Oh, grave, where is thy victory?"

The beaming Star is a welcome visitor to our home once each week, as it brings us news from those whom we have learned to love most dearly that are bearing the Gospel banner. May it continue to shine till its illuminating powers shall have reached the heart of every son and daughter of father Adam, and shed forth a divine ray that will bring peace and joy to their heavy laden minds and them to a knowledge of the truth.

W. H. Mayo.



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SATURDAY, NOVEMBER 24, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

"LOVE ONE ANOTHER."

It was a memorable occasion, and one never to be forgotten by the worthy Apostles of the Lamb. Jesus with His chosen servants—the Twelve—had assembled in the appointed "upper room furnished and prepared," for the purpose of instituting the Lord's supper, and further instructing them in the work of the ministry, and their conduct one towards another. As an example of humility, and lowliness, the Savior had girded Himself and taking a towel, had condescended to wash their feet. This having been completed, He gives them some excellent counsel, and admonishes them saying, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 34-35).

Our first thought in considering this

admonition is: Was the commandment to "love one another" a new one? Had not this command been a law of God from the very beginning, and was it not thundered from Mount Sinai during that marvelous display of divine majesty and power, when those tables of stone were delivered to Moses, upon which the decalogue was inscribed by the finger of the Creator? Yes; for the Lord promised to show "mercy unto thousands of them that love me, and keep my commandments." Now, we shall find that all these commandments hinged upon love; that love was the nucleus around which they clustered, and from which they radiated. The Father who had given them to the wayward Jews, to bring them unto Christ, was, and is, a God of love. John says, "God is love," and we read in Malachi, "I am the Lord, I change not;" therefore, love was a divine injunction from the very beginning! But why did the Savior remark, "A new commandment I give unto you"? Evidently this was a new commandment to the stiff-necked, hard-hearted children of Israel in that day, for in their struggle for wealth, fame and honored titles they had failed to exercise love. Jesus told them that they had omitted the weightier matters of the law, "love, judgment and mercy," so that, to such as they were, it could be consistently announced, "a new commandment."

Christ desired His people to forsake the ways of the world, to cleave to the perfect word of God, and love one another. Very well, did He realize that the world would hate and despise them, and that in the world they would find no happiness and peace; therefore He said, "Love one another." If they would have joy it must be found in their own circle; if they would be loved it must be by their brethren, for the world stood ready to hate, mock, deride and persecute them. This new commandment to them was an important one, vital, essential and absolutely requisite for their security, happiness and salvation. Where love abounds, peace reigns, and where peace reigns there is a happy contentment, the crowning glory and capstone of pure joy. Love has ever been a law with God, and "love one another" has been a universal summons ever since the creation. In His dealings with His erring children, He manifests love, and exhibits abundant goodness and never-failing mercy. Those worthy apostles did not forget the holy word, for we find Peter saying, "Above all things, have fervent charity among yourselves; for charity shall cover a multitude of sins." (I. Peter 4:8). Charity is the pure love of God, and when this dwells in the heart and soul, then do we behold the manifestation of the fruits of righteousness.

Paul gives us to understand that "love is the fulfilling of the law" (Rom. 13:10), and the same apostle, when enumerating the fruits of the spirit, mentions "love" first. In order for love to fulfill the law, it must be pure, holy, unfeigned, such a love as the Messiah possessed, which prompted Him to leave the courts of glory in the mansions of heaven and suffer the pangs of death upon the earth, that the will of His Father, God, might be done, and a way prepared for the wanderer to return from darkness into light, from the power and thralldom of Satan unto the almighty power and grace of God. The love of God shed abroad in our hearts will actuate us to perform deeds of loving kindness to all. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this com-

mandment have we from Him, that he who loveth God love his brother also." (I. John 4:20-21).

Oh! how vastly different would be the state of affairs in the earth today if all the sons and daughters of men would but render obedience to this divine command, and earnestly walk in the light thereof. Alas! envy and rank jealousy have supplanted love and good will; and hypocrisy and empty pride have taken the place of "straightforwardness and humility; while the stalking horse of vain glory and pomp has overridden the pure wisdom and meekness of primitive Christianity. Did love but abound and sweet charity reign, the world would be better, its people wiser, its homes brighter, and all filled with a nobler desire. What is the status of affairs today, and how goes the world at large? Scientific controversy is indulged in by the philosophers, social disturbances are manifest on all sides, political turmoil is rampant, and religious strife and contention issues from the pulpits of the learned divines. Why all this confusion, political jargon, religious malice, and social jealousy? Is it not due to the fact that mankind have not the love of Christ in their hearts, and can we not trace its inception and nascent operation to a transgression of this divine command, "Love one another"? Yes! Were the Lord to be revealed in the present day of turmoil and strife, when overreaching, penurious sycophants are taking the life's bread from the mouths of the poor, He could well repeat in thunder tones with renewed and vigorous emphasis, "A new commandment I give unto you, That ye love one another."

Yes! it would be new, in deed, if not in thought or verse. Men may read it, quote it from memory, preach eloquent sermons from it, but few, very few, engage themselves to an earnest literal fulfillment of it. They have neglected this weightier matter, love, while they have erected churches to the memory of men, built synagogues and endeavored to convert the poor cannibal with his sharp teeth and small modicum of clothing. Love at home is the first essential, and then success abroad is inevitable. "By this shall all men know that ye are my disciples, if ye have love one to another."

This is the divine rule by which we may know the true disciples of the Lord Jesus. Do we love one another? Are we kindly affectioned one to another? Do we manifest good will without dissimulation, and are we charitable to all men? If these can be truthfully answered in the affirmative, then it can be rightfully concluded that we are following the Lord. We are left to choose for ourselves, if we want happiness, then let love abound, and if we want misery and woe to sour happiness, poison joy, blight the bloom of life, and debar us from the heavenly kingdom, then let hatred and malice prevail. It is a duty devolving upon us, that we love one another, and that good will, harmony and a perfect unity, predominate and reign supreme. "A new commandment I give unto you, That ye love one another."

FRET NOT THYSELF.

BY PHILLIPS BROOKS.

The little sharp vexations,
And the briars that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell Him about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose
When we scarce know what to do;
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden
And carry away the song.

THE WHEELS OF TIME.

The constant rolling wheels of Time have brought us to the close of another volume, and in taking a retrospective view of our labors here in the South, we are led to behold on every hand the remarkable manifestation of God's goodness and love unto us. Were it not for the blessings of God, for the strength and power we receive from Him, and which we derive by obedience to His laws and commandments, then we could not have completed our work, neither could we have maintained our position as His people upon the earth. It has been with us, even as with the great Apostle to the Gentiles, "If God be for us, who can be against us?" What can the puny arm of flesh do in its frail opposition to things divine and eternal? What doth it profit them who array their feeble forces in antagonism to God's work? As well might they go to the seashore and command the stormy ocean to be still, or the surging tide to cease its mighty inward flow, as to oppose God's eternal work of righteousness, which He hath set His hands to establish, and decreed shall come to pass. It is increasing in the earth, and is destined to become mighty and powerful as a defender of justice, equity and truth.

The volume just brought to a close reveals the fact that although men may oppose the Saints of God, and endeavor to despoil them of their rights and privileges as American citizens, still the good work continues, and over one thousand souls have been added to the Church. This record alone, the bare figures in the case, are sufficient to prove that that which the world erroneously calls "Mormonism" is growing and increasing. In the vales of Utah and on the rising plateaus of the Western Highlands the children are singing, "Zion is growing," while here in the Sunny South the Elders are valiantly rolling up their sleeves, baring their arms, and fulfilling the encouraging anthem.

When the Prophet Joseph Smith announced to the world that the heavens had been opened, and divine communication had been given in answer to his humble prayer for wisdom and light, he was scoffed and derided, counted a fanatic, a knave, false Prophet, impostor, fool, etc. Later, when the Church was organized, and willing messengers responded to bear the glad tidings of the restored Gospel to the nations of the earth, the enemies of righteousness and truth raised a hue and cry, saying, "If Mormonism is true it will stand, if false it must fall." Judging from their own assertion (which we do not admit a righteous criterion), Mormonism must be true, for she has stood, and that too in the face of all opposition, supported only by God and the right. Yes! she has weathered a stormy gale of fierce persecution, and her gallant leader was cruelly martyred while piloting her course to the shores of safety and eternal bliss. Still she is afloat, her timbers well seasoned by the storms, her sails well proven by the winds, riding o'er the ocean of time to the shores of eternity.

How thankful indeed we should be to that God who reigns on high, whose children we are! He has been our strength and stay, our rock of defense, and refuge from the storms. The longer we live upon this earth, the more deeply are we brought to realize that without the Lord we can do nothing. We are grateful for the privilege of presenting another volume to the people of the world, and we trust that the many truths contained therein will be utilized profitably, and

for the salvation of the sons of men. In closing this volume, we can say that the work has been a joy and not a labor altogether, a blessed privilege and not a mere duty. When the first number of this present volume was issued, it contained in its editorial columns these words, "Our intention is to produce only those articles that will impress readers to be good, virtuous, honest and holy, to strike out for whatever is right and manly, to make principle and not popularity, one milestone in your career, in short, to do good." We shall leave it to the discretion and judgment of the reader, as to whether or not we have fulfilled our claims, and kept the promise made.

Time is on the wing; the days come and go, the weeks pass and are no more, the months and years speed swiftly by to constitute the past. Our life here in mortality is but brief if we chance to live out the allotted three score years and ten, but during the time spent here on earth, the Lord hath made it possible for us to prepare for a never-ending existence in the eternal worlds of glory. Let us prove ourselves true to the trust, valiant in defense of righteousness, sober, earnest, honest, faithful, and obedient children, then the Lord will be pleased to own and bless us, and at the last day lift us up to glory, honor and immortality.

History of the Southern States Mission.

(Continued from page 402.)

October, 1900—A telegram from Elder H. C. Butler, dated Oct. 5th, brought the sad news of the demise of Elder H. D. Bronson, who met his death by drowning in the Oconee river, near Eatonton, Ga. The message read as follows: "H. D. Bronson, Fairview, Idaho, was drowned in the Oconee river this morning at 7 o'clock. Body not yet found." A full account of the causes which led up to, and terminated in his death can be found in the Star under date of Oct. 13th, 1900. This intelligence was communicated by wire to President Rich, who, at the time of the accident, was in Salt Lake City. The funeral services over Elder Bronson's body were held Oct. 14th, at Fairview, Idaho. Many glowing tributes were paid to his cherished name. Sister Nina F. Rich wrote a cheering letter of consolation to the bereaved mother, as a token of heartfelt love and sisterly affection. (See page 375.)

In the early part of the month Elders Wilford Bennion and J. J. Facer entered Savannah, Ga., for the purpose of propagating the Gospel in that city and promulgating righteousness. Much bitter opposition was encountered, and for a time they were blankly prohibited from preaching, or distributing literature in any way. Finally, by dint of perseverance and manly stick-to-it-iveness, they succeeded in holding forth. Elder Bennion was taken dangerously ill with the dreaded chills and fever, and on this account was released to return home.

The authorities in Zion deemed it wisdom to transfer the Louisiana Conference to the Southwestern States Mission. This will be consummated some time in November, when all necessary changes can be completed.

Elders T. S. Karren and J. M. Redd went into the little city of Milen, Gibson county, Tenn. They interviewed the Mayor, and from him obtained permission to canvass the city and preach on the streets. The Elders at once proceeded with their labors, and at night were

out on the streets for the purpose of holding meeting. Near the close of their services they were pelted with rotten eggs. This, of course, created confusion, and gave rise to a disturbance, which was soon brought to a quietus by the night watchman, who rode into the crowd with a pack of hounds. One good fellow, whose heart was truly Christian, cared for the Elders over night, and the next morning they sallied forth with undaunted determination to do the Master's will. They were met by the Mayor and police, who commanded them to leave town, the chief executive saying, "If you do not you will be severely punished." The Elders, remembering the words of Jesus, "If they persecute you in one city flee to the next," departed, and left that burg.

Circular letters were sent out to all the Elders, and their aids at home, giving information of the policy of the Church relative to the Mission, and requesting the Elders to have money on deposit.

A disgraceful affair took place in the North Ohio Conference, in which the Elders were subjected to some severe treatment. (See page 394.) In all, the health of the Elders is at par with the general report. Silent contempt seems to be the most formidable weapon used in opposition, although mob violence is exhibited in some few places. The work is prospering, notwithstanding, and the results are indeed gratifying and very encouraging. The force of Elders is not as large as formerly, and the ranks are being thinned each month. Twenty Elders arrived from Zion and were assigned their fields of labor. In appearance, judgment, and general deportment they were a worthy band of men. Their names and fields of labor are as follows:

John P. Greene, South Carolina Conference.

John A. Richey, Mississippi Conference.

Joseph Johnson, Kentucky Conference.
Franklin Crow, North Kentucky Conference.

William Parkinson, Virginia Conference.

James F. Iverson, Kentucky Conference.

Hyrum Morrison, North Alabama Conference.

Ed J. Smith, Kentucky Conference.

Jefferson Boffin, Georgia Conference.

William C. Wootton, South Alabama Conference.

Oscar Geertsens, North Ohio Conference.

Ed L. Linford, Virginia Conference.

George O. Hamblin, East Tennessee Conference.

Preston D. Thomas, Mississippi Conference.

George Q. Stephenson, North Kentucky Conference.

Jesse H. LeFevre, Georgia Conference.

Ed C. Bagley, North Ohio Conference.

Crozier Kimball, East Kentucky Conference.

Wilford McKendrick, South Alabama Conference.

W. D. Reed, East Kentucky Conference.

The Conferences report in good style, and all indications point to a steady growth, with a solid united effort on the part of the Elders.

(To be continued.)

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SAINTS OF THE SUNNY SOUTH.

My Beloved Brethren and Sisters:

For some time past I have felt an intense desire to address a general communication to you, my fellow Saints of the household of faith, who reside in this sunny Southland. Ever since I have taken charge of the affairs in this mission, now almost thirty months, I have thought of you constantly, exercised my faith in your behalf, given you the benefit of my prayers, and labored for your welfare and felicity; your future happiness and exaltation. I realize, to some extent at least, the many trials and tribulations you are called to endure, and that persecution is your common heritage in this life, and fierce opposition your inheritance. It has ever been thus since the days of righteous Abel, who fell a victim to his brother's cudgel—the wicked have sought to club and drive from the face of the earth the upright, faithful and honest in heart. The Lord God hath protected His people, and, in obedience to His will and word, they have been given strength, faith, hope, and love. He will, and *does*, protect us in the present, and soon He will bare His almighty and powerful arm in defense of His chosen ones, and the wicked and ungodly will feel the avenging hand of God, and shall be destroyed from the earth, for they shall have no place or inheritance with the righteous.

You have not forgotten the words of the Father, and how that He hath declared, "Vengeance is mine, I will repay." Let no spirit of vindictiveness or revenge have place in your hearts, or be exhibited in your dealings and affairs of life. Rather that you manifest love unfeigned, charity, pure, sweet and simple, forgiveness, forasmuch as we are commanded to forgive all men. The Lord will forgive whom He will, as justice and mercy shall determine; but we must forgive each other and exercise righteousness in spirit and truth.

Just so long as wickedness abounds and evil finds a place in the hearts of the children of men, we may look for persecution, for the Gospel of Jesus Christ, embracing as it does all truth, comes in direct opposition to error, and is averse to evil, so that a conflict ensues as a logical sequence. As the children of God, who have been rescued from the darkness of Satan, and given the light of inspiration, we should so conduct our lives and labors as to be effectual in leading others aright. How very careful we should be that we set an example worthy of emulation, that our neighbors and friends may observe our acts of pure godliness, and fruits of perfect righteousness, and that they, thus seeing, may be led to glorify and serve our Father in heaven.

In the eyes of the Lord you are His chosen people, and to the Church, Latter-day Saints, but to the world you are poor, fanatical, deluded "Mormons." You must never expect in this mortal sphere to gain the friendship, esteem and regard of the world, for the friendship of the world is enmity with God, and those who serve the world are not serving God, but contrawise, they are led by that wicked one, even Lucifer, who seeks the destruction of their souls. You remember that the Apostle Paul said, "The carnal mind is enmity against God." The lovers of this world, and her evil ways are carnally minded, "lovers of pleasures more than lovers of God," and in their carnality and worldliness they are not fit subjects for the heav-

enly kingdom. It is expected of the true Latter-day Saints that they will be spiritually minded, seeking only the glory of God, the salvation of a brother or sister, and the progression and advancement of the Gospel of Jesus Christ. If we will only strive to help others, and keep ourselves unspotted and untainted from the sins of this generation, the Lord will bless us, and reward us with the rich, everlasting treasures of heaven.

To know that you are doing those things which are pleasing and acceptable unto the Lord is, in and of itself, a comfort and a joy, the best of all blessed assurances we can possess, for you remember that this was the testimony given to the righteous Enoch, who never tasted death, "He had this testimony, that he pleased God." Now we can all receive this divine assurance, if we will serve the Lord with full purpose of heart, and never weary in well doing. We should earnestly and diligently strive for the same, and then we can overcome the trials of the world, the weaknesses of the flesh, and the temptations of the devil. Our Savior overcame all, and we are told that we should strive to have the same mind as was in Christ Jesus, in order that we may receive of the joys of our Lord, for He hath said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."

Love liberty and justice, freedom and equality, while you spurn and shun intolerance and partiality, slavery and dishonesty. Your love of liberty will place you on the right platform, that is, *liberty to serve God, and freedom to worship Him in spirit and in truth.* You may not have justice meted out to you in this life, but you cannot afford to deal unjustly, notwithstanding, for dishonesty is a crime, and they who indulge therein sinners and transgressors of the law of God. It is better to suffer wrong than do wrong, as it is also better to suffer for well doing than evil doing; for if you suffer for your evil deeds you justly deserve your punishment, but, on the other hand, if you suffer for well doing you justly merit the smiles and blessings of God, who will abundantly reward you when He cometh to gather up His jewels, and call the ransomed home.

"Wisdom is better than weapons of war," says the wise preacher, therefore, "get wisdom." You will be able to escape many seeming trials and difficulties by the proper and legitimate exercise of wisdom. The Savior told His disciples to "Be wise as serpents, harmless as doves." Answer not railing with railing, and where you perceive deep-seated hatred and cankered prejudice, splanetic fury and fiendish malice, do not scatter your precious seeds of righteousness, for these mortal vultures will not only shun the precious seed, but endeavor to destroy the life-giving influence of your words and work. The bread of spiritual life is for the children. "Feed my lambs," says the Savior, but He never told us to *stuff* them. You have received of the truth, and the truth will make you free. When it was first revealed to you it seemed as though it was the sweetest story ever told, the sublimest message ever announced, and you thought that others would see as you did, and rejoice with you; but no, many forsook you, and you were left to struggle

alone, so far as human assistance was concerned, and still you strove manfully against great odds and adverse powers, until a testimony burned within, and you knew it was of God. The Gospel you have embraced is worth more than all the wealth of the world, for it is the power of God unto salvation, the means appointed of the Father, by obedience to which we may be saved and exalted with immortality and life eternal.

Our cause is just, and the time is not far distant when the Prince of Peace, Jesus, the Light of the World, will be revealed in the heavens of glory, and then the faithful can lift up their heads, while their countenances beam with joy and satisfaction, and go forth to meet Him who was slain for the sins of the world. He will vindicate the cause for the righteous, and rule with equity, justice, mercy and truth. We should prepare for His coming, and pray for the glorious advent, that when He comes to earth again we may be found watching. "Blessed is he whom the Lord finds watching. Watch and pray lest ye enter into temptation. These are perilous times, times which try the souls of men, and only the faithful and dutiful will stand the great sifting test to which the Saints will yet be subjected. "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." It was only to be a *little* flock, and yet the kingdom to them was promised. I would exhort you to be constant in your prayers, faithful in the performance of every duty and the strict observance of every law of God. All that the Lord has commanded us to obey is indeed requisite and essential to our soul's salvation. If it were not so, our Father would never have spoken the word. The law of tithing, and the word of wisdom, are both ordained of God, and vital to the well-being and exaltation of the sons of men. Let us see to it that we render obedience to these holy laws. Pay your honest, lawful tithes and be blessed of God, with the treasures of heaven and the riches of eternity. Away with intoxicants, coffee, tobacco and snuff, they are not good for man, but destructive to the physical being, and poisonous to the finer sensibilities and faculties. Cleanse your systems and purify your bodies, that the spirit of truth may find a fit and wholesome receptacle in which to dwell. We must overcome our habitual tendencies to indulge in stimulants and narcotics, and stand erect, free from the evil customs of the race, in the likeness of our Father in whose image we are created.

Do not be despondent or discouraged, my beloved brethren and sisters. All things work together for good to them that fear God. You stand upon the solid rock of divine revelation; the Church is built upon the pillars of eternity; Christ is our Glorified Head, and God our Eternal Father; therefore be not dismayed, for "All is well! All is well!" As the sturdy patriots sang of their country's flag, so we can sing of our faith and cause:

"And conquer we must, when our cause it is just,
And this be our motto, 'In God is our trust';
And the banner of Justice in Mercy shall wave
O'er the land of the free, and the home of the brave."

May God bless you and multiply upon you the testimony of the truth. May the peace and blessings of heaven attend you, mercy and justice prevail, righteousness increase, love abound, the truth spread, and liberty and freedom extend from pole to pole. Your brother in the Gospel.

Ben: El. Rich.

RULES FOR THE SUNDAY SCHOOL.

Deseret News, Nov. 13, 1900.

The Sunday School convention met again this morning (Tuesday) at 10 o'clock, with a large attendance of delegates. "Come, join our celebration," was the opening hymn. Prayer was offered by Elder George Teasdale.

Elder H. S. Ensign conducted the musical exercises and singing practice on the following hymns: "Rock of My Refuge," and "Kind and Gracious Father."

"Importance of home influence in Sunday School work" was the subject of a highly interesting address by Elder George M. Cannon. He said the influence of environment is a great factor in the formation of character, and the condition of the home surroundings of the child is equal to all other influences which have a bearing upon the growth and development of child character. To obtain the most satisfactory results, home influence should harmonize with the work and purpose of the Sunday School, and each should loyally support and sustain the other. While the work of the teacher sometimes may be crude and his methods open to criticism, the parent cannot afford to do other than loyally sustain the teacher, and if any criticisms is to be made they should be made to the teacher personally. If any criticisms reaches the ear of the child the influence of that teacher over the child is nullified. Encouragement should be given the children at home to prepare their lessons. Regular attendance depends in a great measure upon home influence and training. If the young people are permitted to allow trivial things to prevent their regular attendance at school, they are likely to grow up shiftless, useless members of society. The speaker paid a glowing tribute to mothers, and cited the great influence they had in the formation of noble characters. No great man ever lived, he said, who did not have a great and good mother.

Elder George Teasdale spoke interestingly of the "Duties of Sunday School workers outside the Sunday School." The calling of the Sunday School teacher is a divine one, as important and as direct a calling as a foreign mission. It is a home mission. The speaker read from the Doctrine and Covenants the qualifications of an instructor of the Gospel, namely, humility, a strong desire to bring about righteousness, and the fellowship of the Spirit of God. The learned Jeremiah, the Prophet, said he, should not glory in his worldly wisdom or knowledge, but should glory in the knowledge of God. To get the Spirit of the Lord and keep it should be the aim of every Sunday School worker; by it they will become powerful for good, and all other qualifications will be added to them. Outside the school much can be done by the loving teacher to lead the children to love the lessons of the Gospel he strives to teach them. If any are sick, visit and comfort them; talk to them when met on the street; invite the children to your homes and make them feel that you love them and desire their welfare.

In answer to a question, President Cannon stated that the Sunday School Board recommended that the four standard works of the Church be the only recognized text books, other works were to be used as aids and supplements.

Elder George D. Pyper sang in fine voice the solo, "The Children's Friend."

Elder Horace S. Ensign read the Rules and Regulations adopted by the Deseret

Sunday School Union Board for the government of the Sabbath Schools of the Church, which are as follows:

Sunday School Rules and Regulations.

Since the year 1895 the Deseret Sunday School Union Board has adopted the following resolutions and instructions for the government and discipline of the various Sunday Schools throughout the Church of Jesus Christ of Latter-day Saints. They are hereby compiled, classified and presented for the guidance of the officers and teachers:

ON ORGANIZATION.

1st—Superintendents and Assistant Superintendents of Sunday Schools should be selected from among those holding the higher Priesthood. In instances where suitable and qualified men holding this Priesthood cannot be found, brethren holding the lesser Priesthood may act as Superintendents or Assistant Superintendents, or in exceptional cases, properly qualified sisters may act as these positions.

2d—Where Sunday Schools are organized in the various Missions of the Church, it is desirable that the President of the Mission select some Elder to act as Mission Superintendent of the Sunday Schools, who will report directly to the Sunday School Union Board, Templeton building, Salt Lake City, Utah. If desirable every Conference may have a Superintendent of Sunday Schools.

3d—Wherever it becomes necessary to fill vacancies among officers and teachers of a Sunday School, preference should be given to those who practice the Word of Wisdom, honor the Sabbath day, sustain the Priesthood, observe the law of tithing, and are not members of secret societies.

4th—Where the theological department is made up largely of parents and elderly people, it would be better to place pupils who are promoted from the second intermediate class under a separate teacher, and such students be classified as the preparatory theological class. The work of this class should be preparatory to the regular theological work.

ON DISCIPLINE.

1st—As soon as a primary or intermediate department or second exceeds the number of fifty, the Superintendent should, if he has suitable teachers and sufficient room, divide it into two sections. The same lessons shall be taught in both sections.

2d—When the Superintendent and the Assistant Superintendents are absent from the school, they should appoint someone to take charge, but in case they fail to make such appointment, it becomes the duty of the Secretary to call the roll as usual, the senior male teacher then take charge of the school. Should the Bishop also be absent, the senior teacher, providing he holds the necessary Priesthood, should direct the administration of the Sacrament.

3d—The minutes of the Sunday School should always show that the Superintendent presides, if he be present. If one of his assistants takes charge, it should be shown upon the minutes, but the Superintendent, when present, is always recorded as the presiding officer. After the minutes are read, if there are no amendments, or the amendments offered are approved, the minutes should then be accepted with uplifted hand.

Teachers who are present when the roll is called at 10 o'clock should be recorded "early."

4th—When Stake annual Sunday

School conferences are held, it is preferred in the future that the Sacrament be administered at the morning session, instead of the afternoon, as heretofore.

5th—It is recommended that the children should remain seated during the opening prayer.

6th—It is preferred that promotion be made once a year. In special cases transfers may be made whenever occasion requires; but at all times by mutual understanding between the presiding department teacher and the Superintendent.

7th—The average attendance of the school should be made up from the full attendance of officers, teachers and pupils each Sunday, as ascertained by the Secretary. The annual average attendance is ascertained by putting down the actual number in attendance each Sunday during the year; add these numbers together and divide the total by the number of Sunday School sessions held during the year. The answer will be the average attendance.

8th—When the Quarterly Conference of the Stake is held, the Sunday School of the Ward in which the conference is held should convene for one hour in the morning, from 10 to 11 o'clock, and a general programme take the place of the regular exercises.

ORDINANCES AND PRINCIPLES.

1st—The following instructions from Superintendent George Q. Cannon have been adopted as the general sense of the Deseret Sunday School Union Board:

"Officers and teachers in the Sunday Schools of the Latter-day Saints should be observers of the Word of Wisdom, who live upright lives and perform the obligations required of them, and who are living examples to the children they are called upon to teach. In no office in the Church is it so necessary for persons to be free from the use of intoxicants, tobacco, Sabbath breaking, profanity, etc., as in the case of Sunday School officers and teachers; for they are examples immediately before the children, and this Board should give the appointment of persons so guilty the stamp of disapproval. It is better that a position in a Sunday School should be vacant for a time than that men who are users of intoxicants and tobacco, profaners of Deity, and Sabbath breakers, should be set up as teachers of the youth of Zion."

2d—In the absence of the Bishop, the Superintendent of the Sunday School should, when necessary, instruct those administering the Sacrament to be cautious about breaking more bread than is necessary for use in the school. The residue of the bread broken should be returned to the brother or sister who has furnished it, and be put to some good use; it should never be wasted. The greatest cleanliness should be required of those who break the bread. Children should be prohibited from drinking out of the Sacrament cups after the water has been passed, or from interfering with the Sacrament service. Buckets and cups or dippers should be provided for the children to quench their thirst.

It is not advisable to require fast day offerings from the children.

MISCELLANEOUS.

Officers, teachers and members of the Sunday Schools are expected to remain aloof from all secret societies, and to refrain from wearing badges, political or others, in the Sunday School.

Superintendents are requested to read at the regular monthly meeting of the teachers all general instructions of the